

*C. Montague*

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MONMOUTHSHIRE.

DESCRIPTIVE ACCOUNTS  
OF  
TINTERN ABBEY;

SELECTED FROM  
THE THE MOST ESTEEMED WRITERS  
ON  
THAT BEAUTIFUL RUIN:  
WITH SOME  
OBSERVATIONS ON THE MONASTIC ORDER,  
AND  
A CORRECT TRANSLATION OF THE CHARTERS  
OF THE  
EARLS OF PEMBROKE AND NORFOLK,  
WHOSE ANCESTORS FOUNDED THE MONASTERY,  
IN THE YEAR 1131.

SOLD AT THE ABBEY;

Also by Mr. Rogers, Beachley Old Passage House,  
And by Mr. Walter George, Beaufort Arms, Chepstow.

1799.

DESCRIPTION OF ACCOUNTS

TINTERN ABBEY

THE TINTERN ABBEY

THAT BEAUTIFUL BUILDING



A CORRECT DESCRIPTION OF THE BUILDING

EARLS OF PEMBROKE AND MONMOUTH

WHOSE REMAINS ARE FOUND IN THE BUILDING

IN THE YEAR 1831

SOLD AT THE ABBEY

Also by Mr. Rogers, Bookseller, Old Palace Yard, London  
And by Mr. Walter George, Resident Agent, Cardiff

1831



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HISTORICAL *and* DESCRIPTIVE  
ACCOUNTS  
OF  
TINTERN ABBEY.

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**T**HIS was a CISTERCIAN ABBEY, founded A. D. 1131, by WALTER DE CLARE, and dedicated to St. MARY. This Walter was grandson of William the son of Osbert, to whom William the Conqueror had given the manors of Wolleston and Tudenham, and all he could conquer from the Welch. Walter dying without issue, was succeeded by his brother Gilbert Strongbowe, earl of Pembroke, whose grandson Robert Strongbowe was the Conqueror of Leinster in Ireland. The male line of these Strongbowes failing, MAUD, the eldest of their female heirs, was married to Hugh Bigod, earl of Norfolk and Suffolk.

William, lord marshal of England and earl of Pembroke, in the seventh year of the reign of King Henry III. confirmed to the monks here all the lands, possessions, liberties, and immunities, formerly granted by his predecessors; the particulars of which are to be seen in the MONASTICON. Robert Bigod, earl of Norfolk, anno 1301, also confirmed to them divers lands at Portcassek, Pentink, Modisgat, &c. His charter is likewise printed in the Monasticon, and with the above, inserted in the *Appendix of this book.*

## TINTERN ABBEY.

About the time of the dissolution, here were thirteen Religious, when the estates were, according to *Dugdale*, estimated at 192l. 1s. 4<sup>d</sup> per annum. *Speed* says, the value was 256l. 11s. 6d. The site was granted the 28th of king Henry VIII. to Henry earl of Worcester, and is now the property of his grace the DUKE of BEAUFORT. In 1553, here remained in charge three pounds six shillings and eightpence in annuities and corrodies.\*

WILLIAM OF WORCESTER, in his Itinerary, gives the following OBITUARY of the *Founders of this Monastery*, and their *Kindred*, taken, as he says, from an ancient Calendar. He also gives the annexed measures and description of the Church, part of which is printed in Brown Willis's History of Abbies; where, by mistake, he has translated the word VIRGA, rod, instead of YARD,

Earl Gilbert <i>died</i>	-	6th January.
Earl Robert	-	8th February.
Isabella countess of Pembroke	-	9th March.
Richard I. King of England	-	27th March.
Matilda countess Warren	-	27th March.
Walter, <i>Founder of the Church of St. Mary of</i> <i>Tynterne</i>	-	10th March.
Richard earl mareschal	-	15th April.
Earl Richard	-	20th April.
The Countess Sibilla, mother of William earl of Pembroke,	-	3d June.
Galfredus mareschal earl of Pembroke	-	27th June

\* CORRODIES were set allowances of meat, drink, and cloathing, which the heirs of the Founders had a right to, for so many of their servants.

Margaret

## TINTERN ABBEY.

Margaret countess of Blaisois,	-	-	12th July.
Ralph Bloeth, Junior	-	-	13th July.
Joen, King of France	-	-	14th July.
Louis, King of France,	-	-	6th November.
Elizabeth countess V.	-	-	19th November.
Blanche, Queen of France	-	-	28th November.
Margaret, countess of Flanders	-	-	4th December.
Berenger, and the countess his sister	-	-	23d December.
Anselmas mareschal	-	-	24th December.
Matilda de Clare, countess of Gloucester	-	-	
and Hereford	-	-	19th December.

Roger Bygod, earl mareschal, who built the church of Tynterne, died the 7th day of December, on the letter E, as in the calendar of the Religious of Tynterne.

Thomas de Brotherton, mareschal of England, died the 24th of August.

*Memorandum,* That in the 30th of Edward I. of England, that is, in the year of Christ 1302, Roger Bygod, earl of Norfolk, gave to the Church of Tynterne, the lordship of Eccle and the church of St. Edward of Halbergate, with all its appurtenances.

DIMENSIONS



## TINTERN ABBEY.

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### DIMENSIONS OF THE CHURCH.

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The length of the church of St. MARY of TYNTERNE contains seventy-five yards.

Breadth of the body of the church thirteen yards and a half.

Breadth of the north aisle six yards.

Breadth of the south aisle six yards.

There are in the said church on the south side ten arches, between each column five yards, the span of each of the said ten arches.

There are also in the lower part of the said church, on the south side, ten windows of great length; also in the overhystorie (i. e. upper story) are ten windows of like workmanship; and ten principal windows in the north part of the church, and every window contains two great glazed pannels.

Also, in the overhystorye are likewise ten principal windows, and every window contains two pannels, each glazed according to its proportion, although not according to the quantity of the windows of the whole church of Westminster near London.

The breadth of the east window before the great altar, contains eight glazed pannels, with the arms of the founder, Roger Bygot.

And in the east part of the two east aisles, in their two windows, each window consists of three glazed pannels, without arms.

Also,

## TINTERN ABBEY.

Also, the length of the choir consists of four arches, besides the square area of the chief bell tower, in the middle of the choir, which contains——yards.

So that the whole length of the choir, with the area of the bell tower, contains——yards.

Item, the height of the vault of the whole church from its area contains eleven English vetheymys (fathoms), and every fathom consists of six feet, or two yards.

The length of the cross aisle, that is the arms of the church both north and south taken together, contains fifty yards, that is one hundred and fifty feet.

Item, the square space or area of the bell tower, situated in the middle of the choir, contains in length twelve yards.

Item, the said square of the bell tower, contains in breadth twelve yards.

Item, the principal south and north glass windows, contain six glazed pannels of great height.

Memorandum, the cloister is thirty-seven yards in length, and in breadth thirty-three yards.

Item, the whole church contains fourteen arches in one part, and fourteen in the other part.

Item, the principal north window contains fourteen glazed pannels.

Item, the breadth of the said windows, as well on the north as the opposite window on the south, contain three yards.

Item,

## TINTERN ABBEY.

Item, the fermaye (infirmay), contains sixty of my steps, which are thirty-four yards, and in breadth eight yards.

Item, the chapter house contains in length eighteen yards, in breadth nine yards.

Memorandum, That twenty-four of my steppys or paces make twelve yards.

Also, fifty yards make eighty-five of my paces or steppys.

FROM the above account, if the author of it has not misreckoned, it seems evident that the great east window has been altered since he wrote the description, though perhaps he may have been as inaccurate in that article, as in the estimation of his steppys, when he says twenty-four of them make twelve yards, and fifty yards make only eighty-five of his paces or steps. His description nevertheless serves to give some idea of the proportions of the different buildings, of which we have no other information.

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MR. GROSE here observes, That in a former Plate of this Monastery, which accompanied his work, it was said, *Nothing but the Church remained.* A second visit to that ruin has convinced the Author, *this assertion was too general.* The small gate leading from the water, there shewn, seems to have belonged to the abbey; and at a little distance South West, are several cottages, evidently once part of its out-offices, though so disguised and patched, as to escape a cursory observer. Adjoining thereto is also a considerable length of its ancient wall.

The



## TINTERN ABBEY.

The inside of this monastery affords a fine specimen of that stile of architecture called Gothic; its rich west window, still quite entire, is much admired, though perhaps somewhat defective in point of proportion, being rather too broad for its height. The small door beneath is extremely poor; the intent of the architect is manifest: he meant by its contrast with the loftiness of the roof, to strike the beholders.

The fragments of its once sculptured roof, and other remains of its fallen decorations, are piled up with more regularity than taste on each side the grand aisle: they are worthy observation; several of them, both for invention and execution, would do honour to the best artist of the present age. There are also some mutilated figures, formerly belonging to monuments, or other sepulchral decorations; particularly the head of a monk; and the figure of a knight armed in a coat of mail, his shield on his left arm, is said to represent one of the Strongbowes, earl of Pembroke. It is broken off just above the knees. The legs are wanting. The right hand which is shewn, has five fingers and a thumb. Whether this was a natural peculiarity of the person represented, or the mistake of the artist, is uncertain.

On the whole, though this monastery is undoubtedly light and elegant, it wants that gloomy solemnity so essential to religious ruins; those yawning vaults and dreary recesses which strike the beholder with a religious awe, and make him almost shudder at entering them, calling into his mind all the tales of the nursery.

Here

## TINTERN ABBEY.

Here, at one cast of the eye, the whole is comprehended, nothing being left for the spectator to guess or explore; and this defect is increased by the ill-placed neatness of the poor people who shew the building: by whose absurd labour the ground is covered over with a turf as even and trim as that of a bowling-green, which gives the building more the air of an artificial ruin in a garden, than that of an ancient decayed abbey. How unlike the beautiful description of the poet:

Half buried there lie many a broken bust,  
And obelisk and urn o'erthrown by time;  
And many a Cherub here descends in dust  
From the rent roof and portico sublime.  
Where rev'rend shrines in Gothic grandeur stood,  
The nettle, or the noxious night shade spreads;  
And ashlings, wasted from the neighb'ring wood,  
Thro' the worn turrets wave their trembling heads.

ELEGY, "ON A PILE OF RUINS," BY J. CUNNINGHAM.

GROSE, VOL. III.

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OF  
TINTERN ABBEY,  
AS A  
PICTURESQUE OBJECT.

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BY MR. GILPIN.\*

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AS we left MONMOUTH, the banks, on the left, were at first low; but on both sides they soon grew steep, and woody; varying their shapes, as they had done the day before. The most beautiful of these scenes is in the neighbourhood of St. Briavel's castle; where the vast, woody declivities, on each hand, are uncommonly magnificent. The castle is at too great a distance to make any object in the view.

The

\* The following Remarks appeared in a Monthly Review of considerable merit, on the the Publication of "Mr. GILPIN's Observations on Picturesque Beauty." The Printer of these Sheets joining with the Writer in paying a Tribute of Respect to such cultivated Talents (which have afforded him, among many others, such infinite pleasure), thinks it will not be displeasing to the Reader to introduce them here.

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" IT is one of the most useful offices of Art, to assist us in discerning the Beauties of Nature, The untaught, vulgar eye, sees, indeed, the great outline of objects, and

C

" often



## TINTERN ABBEY.

The weather was now serene: the sun shone; and we saw enough of the effect of light, in the exhibitions of this day, to regret the want of it the day before.

During the whole course of our voyage from Ross, we had scarce seen one corn field. The banks of the Wye consist, almost entirely of wood or pasturage; which I mention as a circumstance of peculiar value in landscape. Furrowed-lands, and waving-corn, however charming in pastoral poetry, are ill accommodated to painting. The painter never desires the hand of art to touch his grounds.—But if art *must* stray among them—if it *must* mark out the limits of property, and turn them to the uses of agriculture; he wishes that these limits may, as much as possible, be concealed; and that the lands they circumscribe, may approach, as nearly as may

“ often with a strong sense of what is grand and beautiful: but they who are accustomed to examine the productions of Nature and Art with close attention,—who are furnished with just principles of taste, and exercised in the use and application of the laws of Criticism, have a minute and accurate perception of the several parts, and of the manner in which they are combined, to produce the general effect. A Painter habituated to view the scenes of Nature, as connected with the principles of his art, will find innumerable beauties in a landscape, which elude the notice of the uninstructed traveller.

“ It was with these peculiar advantages for Observation, that the Author of this Work undertook his Tour; and he has great merit in having employed his cultivated judgment and taste, in a manner which may point out to future Travellers new sources of elegant entertainment. His object is, to examine the face of Nature by the Rules of Picturesque Beauty;—to adapt the description of natural scenery to the principles of artificial landscape;—and to open the sources of those pleasures which are derived from the comparison. This design is here executed with the hand of a Master. The diversified scenes of Nature are described with a vigour of fancy, and pertinent variety of language, which enable the Reader easily to conceive every Picture his guide presents before him. At the same time that the Author keeps clear of the cant of Criticism, he makes a free use of the terms of Art: and, on some occasions, rises to a boldness truly poetical. There is a degree of propriety and originality in many of his remarks, which intitles them to particular attention.”

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be to nature—that is, that they may be pasturage. Pasturage not only presents an agreeable surface: but the cattle which graze it, add great variety and animation to the scene.

The meadows, below Monmouth, which ran shelving from the hills to the water side, were particularly beautiful, and well inhabited. Flocks of sheep were every where hanging on their green steeps; and herds of cattle occupying the lower grounds. We often failed past groups of them laving their sides in the water, or retiring from the heat under sheltered banks.

In this part of the river also, which now begins to widen, we were often entertained with light vessels gliding past us. Their white sails passing along the sides of woodland hills were very picturesque.

In many places also the views were varied by the prospect of bays, and harbours in miniature; where little barks lay moored, taking in ore, and other commodities from the mountains. These vessels, designed plainly for rougher water, than they at present encountered, shewed us, without any geographical knowledge, that we approached the sea.

From Monmouth we reached, by a late breakfast hour, the noble ruin of TINTERN ABBEY; which belongs to the Duke of Beaufort; and is esteemed with its appendages, the most beautiful and picturesque view on the river.

Casles



## TINTERN ABBEY.

Castles and abbeys have different situations, agreeable to their respective uses. The castle, meant for defence, stands boldly on the hill; the abbey, intended for meditation, is hid in the sequestered vale.

Such is the situation of Tintern Abbey. It occupies a gentle eminence in the middle of a circular valley, beautifully screened on all sides by woody hills; through which the river winds its course; and the hills closing on its entrance, and on its exit, leave no room for inclement blasts to enter. A more pleasing retreat could not easily be found. The woods, and glades intermixed; the winding of the river; the variety of the ground; the splendid ruin, contrasted with the objects of nature; and the elegant line formed by the summits of the hills, which include the whole; make all together a very enchanting piece of scenery. Every thing around breathes an air so calm, and tranquil; so sequestered from the commerce of life; that it is easy to conceive a man of warm imagination, in monkish times, might have been allured by such a scene to become an inhabitant of it.

No part of the ruins of Tintern is seen from the river, except the abbey church. It has been an elegant Gothic pile; but it does not make that appearance as a *distant* object, which we expected. Though the parts are beautiful, the whole is ill-shaped. No ruins of the tower are left, which might give form, and contrast to the buttresses and walls. Instead of this, *a number of gable ends hurt the eye with their regularity, and disgust it by the vulgarity of their shape.* A mallet judiciously used (*but who durst use it?*) might be of service in fracturing some of them; particularly those of the cross isles, which



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which are not only disagreeable in themselves, but confound the perspective.

But were the building ever so beautiful, encompassed as it is with shabby houses, it would make no appearance from the river. From a stand near the road it is seen to more advantage.

But if Tintern Abbey be less striking as a *distant* object, it exhibits on a *nearer* view (when the whole together cannot be seen, but the eye settles on some of its nobler parts), a very enchanting piece of ruin. Nature has now made it her own. Time has worn off all traces of the rule: it has blunted the sharp edges of the chisel; and broken the regularity of opposing parts. The figured ornaments of the east window are gone, those of the west window are left. Most of the other windows, with their principal ornaments, remain.

To these are superadded the ornaments of time. Ivy, in masses uncommonly large, has taken possession of many parts of the wall; and gives a happy contrast to the grey-coloured stone, of which the building is composed. Nor is this undecorated. Mosses of various hues, with lichens, maiden-hair, penny-leaf, and other humble plants, overspread the surface; or hang from every joint and crevice. Some of them were in flower, others only in leaf, but all together, they give those full blown tints, which add the richest finishing to a ruin.

Such is the beautiful appearance, which Tintern Abbey exhibits on the *outside*, in those parts where we can obtain a near view of it. But when we *enter it*, we see it in most  
per-

## TINTERN ABBEY.

perfection; at least, if we consider it as an independent object, unconnected with landscape. The roof is gone: but the walls, and pillars, and abutments, which supported it, are entire. A few of the pillars indeed have given way: and here, and there, a piece of the facing of the wall: but in corresponding parts, one always remains to tell the story. The pavement is obliterated: the elevation of the choir is no longer visible: the whole area is reduced to one level; cleared of rubbish; and covered with neat turf, closely shorn: and interrupted with nothing but the noble columns which formed the isles, and supported the tower.

When we stood at one end of this awful piece of ruin; and surveyed the whole in one view,—the elements of air and earth, its only covering and pavement; and the grand and venerable remains, which terminated both,—perfect enough to form the perspective; yet broken enough to destroy the regularity; the eye was above measure delighted with the beauty, the greatness, and the novelty of the scene. More *picturesque* it certainly would have been, if the area, unadorned, had been left with all its rough fragments of ruin scattered round; and bold was the hand that removed them: yet as the outside of the ruin, which is the chief object of *picturesque* curiosity, is still left in all its wild and native rudeness; we excuse—perhaps we approve the neatness, that is introduced within. It *may* add to the *beauty* of the scene—to its *novelty* it undoubtedly *does*.

Among other things in this scene of desolation, the poverty and wretchedness of the inhabitants are remarkable. They occupy little huts, raised among the ruins of the monastery; and seem to have no employment, but begging: as  
if



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if a place once devoted to indolence, could never again become the seat of industry. As we left the Abbey, we found the whole hamlet at the gate, either openly soliciting, alms; or covertly, under the pretence of carrying us to some part of the ruins, which each could shew; and which was far superior to any thing which could be shewn by any one else. The most lucrative occasion could not have excited more jealousy and contention.

One poor old woman we followed, who had engaged to shew us the *Monks' Library*. She could scarce crawl; shuffling along her palsied limbs, and meagre, contracted body, by the help of two sticks. She led us, through an old gate, into a place overspread with nettles and briars; and, pointing to the remnant of a shattered cloister, told us, that was the place. It was her own mansion. All indeed she meant to tell us, was the story of her own wretchedness; and all she had to shew us, was her own miserable habitation. We did not expect to be interested; but we found we were. I never saw so loathsome a human dwelling. It was a cavity, loftily vaulted, between two ruined walls, which streamed with various coloured strains of unwholesome dews. The floor was earth; yielding, through moisture, to the tread. Not the merest utensil, or furniture of any kind appeared, but a wretched bedstead, spread with a few rags, and drawn into the middle of the cell, to prevent its receiving the damp, which trickled down the walls. At one end was an aperture, which served just to let in light enough to discover the wretchedness within. When we stood in the midst of this cell of misery, and felt the chilling damps, which struck us in every direction, we were rather surprized, that the wretched inhabitant



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inhabitant was still alive; than that she had only lost the use of her limbs.

The country about Tintern Abbey hath been described as a solitary, tranquil scene: but its immediate environs only are meant. Within half a mile of it are carried on great iron-works; which introduce noise and bustle into these regions of tranquillity.

The ground, about these works, appears from the river to consist of grand woody hills, sweeping and intersecting each other, in elegant lines. They are a continuation of the same kind of landscape as that about Tintern Abbey; and are fully equal to it.

As we still descend the river, the same scenery continues. The banks are equally steep, winding, and woody, and in some parts diversified by prominent rocks, and ground finely broken and adorned.

Hitherto the river had been clear, and splendid, reflecting the several objects on its banks. But its waters now became ouzy, and discoloured. Sludgy shores too appeared, on each side, and other symptoms, which discovered the influence of a tide.

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RIVER WYE, SECTION IV.

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## TINTERN ABBEY.

**I**N order to vary the scenes as much as possible, we dismissed our boat at *Monmouth*, and went by land to *TINTERN ABBEY*. As the upper part of the river *Wye* affords most variety in a boat, this plan was undoubtedly the best.

As we proceeded on the road to *Chepstow*, and passed *Troy House*, a fine old seat of the *Duke of Beaufort*, the autumnal glow of nature, attendant on nocturnal showers, gave us the highest idea of the town's charming situation and scenery, protected on all sides by hills of the sweetest verdure, even to their utmost summits; the streams of *VAGA* murmuring at their feet.

As we ascended the hill before us, each progressive step afforded an infinite variety of waving mountains, vallies, and woods, interspersed with white cots, seats, &c. and backed by the majestic heads of the *Sugarloaf* and *Breconshire* black mountains. The aspect from hence became dreary  
and

and unpleasant, and the fervency of the noon-tide sun was now almost as intense as Midsummer, without a shade to guard us from its powers.

We now left the great road at the village of Treleg, and passed through hollow and uncouth tracks, seldom attempted by any carriage but those of the natives. After a few specimens of pleasing reclusive scenery, we enter a profound dell for several miles; a gurgling brook winding thro' the umbrageous cavity which supplies a number of large iron works above the village of Abbey-Tintern: Mr. *Tanner* is the ostensible manager; the Duke of *Beaufort* the great proprietor. We inspected the principal furnace, and saw the ore, which is mostly brought from that vast source at *Furness*, in *Lancashire*, dissolved by the blasts of immense bellows, worked upon the modern construction of cylinder pumps. They have a method of separating the best qualities from the dross, by a water wheel and hammers, from which they collect considerable quantities of pure metal, and the powder sells to the glass houses for their use. Lower down are various forges, for the purpose of striking this mutilated ore, into every requisite size and form of the broadest bars to the finest wires.

We now approached the venerable object of our deviation, TINTERN ABBEY, hid in a most sequestered spot by the river *Wye*. Before these populous manufactories were here thought of, how passing excellent must this situation have been for monastic life and discipline! The ruins of *Furness* (*Lancashire*) must yield to Tintern, both in point of picturesque beauty, preservation, and curiosity. We might gaze with fresh delight



delight and admiration for hours, on this perfect skeleton of Gothic architecture. The internal dimensions from east to west are 77 yards; from north to south, 53. The east, west, north, and south windows, and centre arches, are of an equal height 67 feet; the west window itself is 60.

*The following Account is given of its Origin, written on a Roll of Parchment, in the Possession of Mr. GETHEN, and shewn by him to the Visitors, when he held the Key of the Abbey.*

" This Abbey, dedicated to God, (and the Virgin Mary,  
 " was founded about the year 1131, by Walter Fitz-Richard  
 " de Clare, lord of Caerwent and Monmouthshire. Richard  
 " de Clare, surnamed Strongbow (nephew to the founder),  
 " gave divers lands and privileges to the abbot and monks  
 " hereof, who were of the Cistercian order, obliging them  
 " to pray for their souls, and those of his and his wife's an-  
 " cestors. Roger de Bigot earl of Norfolk, added to these  
 " benefactions. It has been famous for the tombs and mo-  
 " numents of several great persons, principally of the afore-  
 " said Walter de Clare; Gilbert earl of Pembroke, brother  
 " to the founder; Walter earl of Pembroke, and marshal  
 " of England, and his brother Anselm, last earl of that fa-  
 " mily; William Herbert, earl of Pembroke, who being in  
 " the disputes between the Houses of York and Lancaster,  
 " was taken prisoner in Banbury fight, and being beheaded,  
 " lies buried here."

Besides the effigy of Gilbert de Clare, which is in good preservation, and some others, the key stones of many arches are seen in a perfect state of fine sculpture. The Duke of Beaufort takes great delight in having the whole of this magnificent

ficent relick preserved, which before was in a state of mouldering obscurity. At its suppression, the revenues were rated at 192l 1s 4d per annum.

THE FOLLOWING LINES, FROM

"MASON'S ENGLISH GARDEN,"

BOOK THE FIRST,

*Are a fine poetic picture, applicable to the scenes we have been describing.*

"In thy fair domain" (says the Author, addressing the Genius of his Country),

"Many a glade is found,  
 "The haunt of wood-gods only; where if art  
 "Ere dar'd to tread, 'twas with unfandal'd foot,  
 "Printless, as if the place were holy ground.  
 "And there are scenes, where, tho' she whilom trod,  
 "Led by the worst of guides, fell tyranny,  
 "And ruthless superstition, we now trace  
 "Her footsteps with delight; and pleas'd revere  
 "What once we should have hated. But to time,  
 "Not her, the praise is due; his gradual touch  
 "Has moulder'd into beauty many a tow'r,  
 "Which, when it frown'd with all its battlements,  
 "Was only terrible; and many a fane  
 "Monastic, which, when deck'd with all its spires,  
 "Serv'd but to feed some pamper'd Abbot's pride,  
 "And awe the unletter'd vulgar. Generous youth,  
 "Whoe'er thou art, that listen'st to my lay,  
 "And feel'st thy soul assent to what I sing,  
 "Happy art thou, if thou canst call thine own,  
 "Such scenes as these, where nature, and where time,  
 "Have work'd congenial; where a scatter'd host

"Of

- " Of antique oaks darken thy side-long hills;  
 " While rushing thro' their branches, rifted cliffs  
 " Dart their white heads, and glitter thro' the gloom:  
 " More happy still, if one superior rock  
 " Bear on its brow the shiver'd fragment huge  
 " Of some old Norman fortress; happier far,  
 " Ah, then most happy, if thy vale below,  
 " Wash, with the chrystal coolness of its rills,  
 " Some mould'ring Abbey's ivy-vested walls.

MR. SHAW'S "TOUR TO THE WEST OF ENGLAND."

UNDER THE ARTICLE "MONMOUTHSHIRE."

TINTERN



TINTERN ABBEY.

**T**O the great variety of buildings may be added, the many changes which may be made by the means of RUINS. ---- They are a class by themselves; ---- beautiful as objects; ---- expressive as characters; ---- and peculiarly calculated to connect with their appendages into elegant groupes. --- They may be accommodated with ease to irregularity of ground, and their disorder is improved by it; they may be intimately blended with trees and with thickets, and the interruption is an advantage: for imperfection and obscurity are their properties;

\* In collecting the remarks of different writers on TINTERN ABBEY, it would have been unpardonable to have omitted those of the elegant author of "Observations on Modern Gardening;" for tho' the chapter which he employs relates more to the effect which ruins produce, when introduced in Pleasure Grounds, than as intended to give an enlarged account of the above mentioned place, I trust the admirers of picturesque beauty will not deem its insertion irrelative to this work. Nor is it detracting from the merits of Mr. GILPIN, to say, that he has availed himself of many of Mr. Wheatley's remarks, on the scenery of the river Wye.

parties; and to carry the imagination to something greater than is seen, their effect. They may, for any of these purposes, be separated into detached pieces; contiguity is not necessary, nor even the appearance of it, if the relation be preserved; but straggling ruins have a bad effect, when the several parts are equally considerable. There should be one large mass to raise an idea of greatness, to attract the others about it, and to be a common centre of union to all: the smaller pieces then mark the original dimensions of one extensive structure; and no longer appear to be the remains of several little buildings.

All remains excite an enquiry into the former state of the edifice, and fix the mind in a contemplation on the use it was applied to; besides the characters expressed by their stile and position, they suggest ideas which would not arise from the buildings, if entire. The purposes of many have ceased. An abbey, or a castle, if complete, can now be no more than a dwelling: the memory of the times, and of the manners, to which they were adapted, is preserved only in history, and in ruins; and certain sensations of regret, of veneration, or compassion, attend the recollection: nor are

It is a pleasure of the highest kind to bring forward to public notice the writings of authors of genius and science; for though the abilities of Mr. Wheatley are too well known, to need the feeble aid of this selection to extend their fame, yet, from the book being out of print, and of course scarce, there may be many persons into whose hands it may not have fallen, who will reap amusement from the perusal.

Those whom curiosity excites, and leisure enables, to view the distinguished residences of families in this kingdom, and who have judgment to discern the beauties of landscape, will find M. Wheatley a very agreeable and instructive companion. c. H.

these confined to the remains of buildings which are now in disuse; those of an old mansion raise reflections on the domestic comforts once enjoyed, and the ancient hospitality which reigned there.

Whatever building we see in decay, we naturally contrast its present to its former state, and delight to ruminate on the comparison. It is true, that such effects properly belong to real ruins; but they are produced, in a certain degree, by those which are fictitious; the impressions are not so strong, but they are exactly similar; and the representation, though it does not present facts to the memory, yet suggests subjects to the imagination. But in order to affect the fancy, the supposed original design should be clear, the use obvious, and the form easy to trace; no fragments should be hazarded without a precise meaning, and an evident connexion; none should be perplexed in their construction, or uncertain as to their application. Conjectures about the form, raise doubts about the existence of the ancient structure; the mind must not be allowed to hesitate; it must be hurried away from examining into the reality, by the exactness and force of the resemblance.

IN the ruins of TINTERN ABBEY, the original construction of the church is perfectly marked; and it is principally from this circumstance that they are celebrated as a subject of curiosity and contemplation.

The walls are almost entire; the roof only is fallen in; but most of the columns which divided the aisles are still standing;



standing; of those which have dropped down, the bases remain, every one exactly in its place; and in the middle of the nave, four lofty arches, which once supported the steeple, rise high in the air above all the rest, each reduced now to a narrow rim of stone, but completely preserving its form. The shapes even of the windows are little altered; but some of them are quite obscured, others partially shaded by tufts of ivy; and those which are most clear, are edged with its slender tendrils and lighter foliage, wreathing about the sides and the divisions;—it winds round the pillars; it clings to the walls; and in one of the aisles, clusters at the top in bunches so thick and so large, as to darken the space below. The other aisles, and the great nave, are exposed to the sky; the floor is entirely overspread with turf; and to keep it clear from weeds and bushes, is now its highest preservation. Monkish tombstones, and the monuments of benefactors long since forgotten, appear above the green-sward; the bases of the pillars which have fallen rise out of it; and maimed effigies, and sculpture worn with age and weather, Gothic capitals, carved cornices, and various fragments, are scattered about, or lie in heaps piled up together. Other shattered pieces, though disjointed and mouldering, still occupy their original places; and a staircase much impaired, which led to a tower (now no more), is suspended at a great height, uncovered and inaccessible. Nothing is perfect; but memorials of every part still subsist;—all certain, but all in decay;—and suggesting, at once, every idea which can occur in a seat of devotion, solitude, and desolation.

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UPON

UPON such models, fictitious ruins should be formed; and if any parts are entirely lost, they should be such as the imagination can easily supply from those that are still remaining. Distinct traces of the building which is supposed to have existed, are less liable to the suspicion of artifice, than an unmeaning heap of confusion. Precision is always satisfactory: but in the reality it is only agreeable; in the copy it is essential to the imitation.

A material circumstance to the truth of the imitation is, that the ruin appear to be very old; the idea is besides interesting in itself; a monument of antiquity is never seen with indifference; and a semblance of age may be given to the representation, by the hue of the materials: the growth of ivy, and other plants; and cracks and fragments seemingly occasioned rather by decay than destruction. An appendage evidently more modern than the principal structure, will sometimes corroborate the effect: the shed of a cottager amidst the remains of a temple, is a contrast both to the former and the present state of the building; and a tree flourishing among ruins, shews the length of time they have lain neglected. No circumstance so forcibly marks the desolation of a spot once inhabited, as the prevalence of nature over it.

CAMPOS UBI TROJA FUIT,  
is a sentence which conveys a stronger idea of a city totally overthrown, than a description of its remains; but in a representation to the eye, some remains must appear, and then the perversion of them to an ordinary use, or an intermixture of a vigorous vegetation, intimates a settled despair of their restoration.

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WHEATLEY'S "OBSERVATIONS ON MODERN GARDENING."

## POETICAL DESCRIPTION

## TINTERN ABBEY.

**A**BOVE LANCOT, in a sequester'd dell,  
 Where Monks in former days were wont to dwell,  
 Inclos'd with woods and hills on every side,  
 Stands *Tintern Abbey*, spoil'd of all her pride;  
 Whose mournful ruins fill the soul with awe,  
 Where once was taught God's holy saving law;  
 Where mitred abbots fann'd the heavenly fire,  
 And shook, with hymns divine, the heavenly choir.  
 Though now her fallen roof admits the day,  
 She claims our veneration in decay:  
 Looks like a godly matron drown'd in tears,  
 By friends forsaken and broke down with years.  
 Her fine old windows, arches, walls, unite  
 To fill the mind with pity and delight;  
 For from her splendid ruins may be seen  
 How beautiful this defecated place has been.

Round



Round the old walls observe the ivy twine,  
 A plant attach'd to grandeur in decline.  
 The tott'ring pile she clasps in her embrace,  
 With a green mask conceals its furrow'd face,  
 And keeps it standing on its time-worn base.  
 Learn hence, Oh! man, to act the ivy's part,  
 Fix deep the bright exemplar in thy heart:  
 To friendship's sacred call with joy attend,  
 Cling, like the ivy, round a falling friend;  
 Who, when she can no longer prop the wall,  
 Hugs her old friend, and both together fall.  
 Here on the ground her scatter'd reliques lie,  
 And half great Strongbow's image wounds the eye.  
 But on the hand, still left unbroken, we  
 Five fingers and a thumb distinctly see;  
 Whether, or not, the sculptor here mistook,  
 We learn from no old chronicle or book;  
 But if he's right, we may from hence suppose,  
 His GIANT FIST fell heavy on his foes.  
 Who can refrain from tears that views his bust  
 Thus mutilated, mould'ring in the dust?  
 To think that arm is nerveless now and dead,  
 From which the great O'Conner vanquished fled;  
 From which united Irish monarchs ran,  
 For none durst face this gallant Englishman.  
 A fight like this must kings and heroes scare,  
 And fill their mortal bosoms with despair,  
 To think how soon themselves must die and rot,  
 How soon their boasted honours be forgot;  
 How soon the priest o'er their dead bodies must  
 Pronounce that solemn sentence, — *dust to dust* —

Round

Here

Here pause awhile, ye travellers, and shed  
 A tear in pity over Strongbow, dead;  
 Not more for wealth, for pompous titles wish,  
 Since human greatness comes at last to this.  
 Here now no bell calls Monks to morning prayer,  
 Daws only chaunt their early matins here;  
 Black forges smoke, and noisy hammers beat,  
 Where footy Cyclops puffing, drink and sweat,  
 Confront the curling flame, nor back retire;  
 But live, like Salamanders, in the fire;  
 For at each stroke that's by the hammer giv'n,  
 From the red iron fiery sparks are driven,  
 In all directions round the forge they fly,  
 Like lightning flash, and quick as lightning die.  
 Here smelting furnaces like Ætna roar,  
 And force the latent iron from the ore;  
 The liquid metal from the furnace runs,  
 And, caught in moulds of sand, forms pots or guns:  
 Oft shifts its shape, like Proteus, in the fire,  
 Huge iron bars here dwindle into wire:  
 Assumes such forms as suit the calls of trade,  
 Ploughshare or broad-sword, pruning-hook, or spade.  
 To all impressions the kind metal yields,  
 Thimbles for ladies makes, for heroes shields.  
 These fruits of industry enrich the place,  
 Where plenty smiles in every busy face:  
 The lazy drones are driven from the hive,  
 For here the active *only* live, and thrive.  
 Such is the state of ABBEY at this day,  
 For sloth, affrighted, fled with monks away.

But

But with the monks departed not the flame  
 Of hospitality, but glow'd the same,  
 While WHITE and JORDEN treated all that came:  
 Their open houses travellers supply'd  
 With what the fall'n convent now deny'd.  
 For this, on beds of soft Elysian moss,  
 JORDEN and WHITE now rest with RUSSELL of ROSSE,  
 With him enjoy the sweets of endless day,  
 Receive ten-fold the books they gave away.

FROM "A GUIDE TO TINTERN AND CHEPSTOW BY WATER."



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DIMENSIONS  
 OF THE  
*PRINCIPAL PARTS*  
 OF  
 TINTERN ABBEY.

FROM A LATE MEASUREMENT.

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|                                                            | <i>Feet.</i> |
|------------------------------------------------------------|--------------|
| Length, from East to West, - -                             | 228          |
| From North to South, - -                                   | 150          |
| Breadth of the centre Pillar from centre to<br>centre, - - | 37           |
| Height of the centre Arches, - -                           | 70           |
| Height of the small Arches, - -                            | 30           |
| Breadth of the centre Arch in the clear, -                 | 30           |
| The East Window above the Wall, -                          | 64           |
| The West Window above the Wall, -                          | 42           |
| The Wall above the West Door, -                            | 28           |
| Breadth of the West Door, . -                              | 14           |

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# TINTERN ABBEY

## PRINCIPAL PARTS

### OF THE

### DIMENSIONS

FROM A LATE MEASUREMENT.

|       |                                             |
|-------|---------------------------------------------|
| 14    | Breadth of the West Door,                   |
| 28    | The Wall above the West Door,               |
| 42    | The West Window above the Wall,             |
| 54    | The East Window above the Wall,             |
| 56    | Breadth of the centre Arch in the clear,    |
| 56    | Height of the small Arches,                 |
| 70    | Height of the centre Arches,                |
| 37    | centre,                                     |
| 150   | Breadth of the centre Pillar from centre to |
| 228   | From North to South,                        |
| 228   | Length, from East to West,                  |
| Feet. |                                             |

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## STRONGBOW, EARL OF PEMBROKE,

*Whose Effigy now remains in Tintern Abbey.*

**R**ICHARD CLARE, surnamed STRONGBOW, the last Earl of Pembroke and Strighul, of the noble family of the CLARES, a man of invincible courage, as Camden called him, and the first who made, in the reign of Henry II. a way for the English into Ireland by his personal valour. This earl, while in Ireland, married Eva, daughter of Dermot king of Leinster; and having assisted his father-in-law to subdue Ororic king of Meath, and Rodoric O'Connor king of Connaught, who had driven Dermot from his kingdom, Strongbow in right of his wife, after the death of Dermot, is said to have succeeded to the kingdom of Leinster.

If this great and noble earl died at his Castle at Strighul, the usual place of his residence, and situated only at the distance of four miles from Tintern Abbey, at that time the most stately religious edifice in Monmouthshire, may we not presume, a man of his consequence was buried there, and that now old mutilated statue was placed over his Grave. I do not presume to vouch this as an undoubted matter of fact, but as a reasonable conjecture, that has, all circumstances considered, at least, great appearances of probability to support it. But if we add to this, that this Abbey was founded in the year 1131, by Walter Fitz-Richard de Clare, the father of this Richard Strongbow, and that it was augmented with divers lands and privileges by William Earl of Pembroke, who married the daughter and heiress of Strongbow, the place of his interment will no longer appear problematical, for the endowments bestowed by the son-in-law of Strongbow on the Abbot and Monks of this house, were with the intention of honouring the place of interment of so great a man.

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# STROGBOW.

## EARL OF PEMBROKE.

Whom I have seen remain in Prison.

**RICHARD CLARE**, Earl of STROGBOW, the first Earl of Pembroke and Bishop of the noble family of the Clares, a man of noble courage, as Camden called him, and the first who made, as the town of Henry II. a new town for the English in Ireland, his personal lord. This earl, while he lived, married Joan, daughter of Robert King of Leinster; and having settled his inheritance to John Groun King of Meath, and Robert O'Connor King of Connaught, who had married Darnley from his kingdom, Strogbow in Ireland he was after the death of Darnley, is said to have succeeded to the kingdom of Leinster.

It was great and noble earl died in his Castle at St. John's the bishopric of his nobles, and founded only of the houses of his sons from Tintern Abbey, at that time the most famous school in Ireland. In the reign of Henry II. a man of his name was sent to France, and that now old knighted there was knighted with the Order of St. Michael. I do not presume to touch on an undoubted matter, but as a real noble constitution, that earl and his nobles continued at least great apartments of property to himself. It is said to be that the Abbey was founded in the year 1131 by the first Bishop of the Clares, the father of Richard Strogbow, and that it was endowed with lands and privileges of William the first of England, who was the founder and benefactor of the Abbey. The first Earl of Strogbow on the Abbey and Bishop of Leinster, and the first of his name of bearing the name of the house of Strogbow.

## ACCOUNT

OF THE

*Cistercian Order of Monks.*

IN the year of our Lord 1098, Robert of blessed memory, the first abbot of the church of Molesme, in the bishoprick of Langres, and some brethren of the same monastery, went to the venerable Hugh, then legate apostolic and archbishop of Lyons, promising they would live according to the holy rule of their father St. Benedict; and that they might the more freely perform the same, begged he would support them with his assistance and apostolical authority. He complying with their request, granted them his letter, declaring, that whereas they had desired leave of him, that they might more strictly observe the rule of St. Benedict than could be performed in the aforesaid monastery, where the same was not kept up to the rigor, he had consented that they, and all others who

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should

should think fit to join them, might perform the same where they should think fit, and enjoined them to continue in their purpose, by the apostolical authority to him committed.

Accordingly, Robert the abbot returning to Molefine, picked out, with those he had before, to the number of 21 monks, and all of them together repaired to the desert called Cisteaux, in the diocese of Chalon sur Saone, which being then overgrown with woods and brambles, was wholly unfrequented by men, and the habitation of wild beasts. There, with the consent of the bishop of Chalon, and the owner of the ground, they began to build a monastery. Otho, duke of Burgundy, admiring their zeal, finished the timber monastery they had begun, supplying them with all necessaries, and giving them lands for their cattle.

This place was made an abbey by the legate's authority; but the monks of Molefine making instance to pope Urban, that their abbot Robert might return to them, the said pope gave orders to his afore said legate Hugh, to procure the same to be done, if it might be, or otherwise to take care that the monks in the desert might remain undisturbed,



turbed, and that those of Moleſme ſhould obſerve ſtrict regular diſcipline. Hereupon, Robert the abbot returned to Moleſme, with ſome of the monks, who did not like the deſert, and in his place thoſe who ſtaid behind choſe Albericus, who had been their prior, and ſuffered very much for inducing the brethren to depart from Moleſme. He ſent two of his monks to Rome, who procured a bull from pope Paſchal, exempting them from all temporal and ſpiritual juriſdiction, that they might remain undiſturbed, and ſerve God according to their rule.

Being thus eſtabliſhed, they reduced themſelves to the ſtrict obſervance of the rule of St. Benedict, rejecting all innovations that had crept in, either in eating, lying, or clothing. And forasmuch as they could not find either in the life or rule of St. Benedict, that their ſaid founder had poſſeſſed any churches, or altars, or oblations, or rights of burial, or tithes, or ovens, or mills, or towns, or peaſants, or that ever any women had entered his monaſtery, or any dead been buried there, except his ſiſter; they therefore renounced all thoſe things, alledging, that where St. Benedict enjoins monks to be ſtrangers to ſecular affairs, he plainly ſhews

they ought not to give place to any such in their hearts. They also said, that the tithes had been divided into four parts by the holy fathers, who were the organs of the Holy Ghost, and the transgressing of whose statutes was no less than sacrilege, viz. one part for the bishop; another for the priest; a third for strangers resorting to the church, or widows, and orphans, or the poor, who had no other maintenance; and the fourth for the repairing of the church. They therefore decreed, that all their affairs without the monastery should be managed by lay persons, because the monks were to be wholly intent upon the service of God. And because they knew, that St. Benedict had not built monasteries in cities, castles, or towns, but in places remote from the concourse of men, they promised to do the same. In short, after having been long, as it were, abandoned by the world, inasmuch as to be under great apprehensions of wanting bread, it pleased God so to touch the hearts of pious people, that many learned clergymen and laymen of quality resorted to them, inasmuch that they at one time had 30 novices together; from which time they increased and prospered, zealously fulfilling

## APPENDIX.

filling and observing the strict rules of their order, and wonderfully edifying the church.

This order being afterwards much relaxed, thro' the authority and ill management of the abbots of Cîteaux, the abbot of Clairveaux obtained power of the see of Rome to reform the same, which was accordingly performed, as appears by the account of the whole proceeding, sent by the abbot of Savignac to the monasteries of the order in England, dated 1264.

### THE DRESS OF THE CISTERCIAN ORDER OF MONKS.

A white cassock, with a narrow scapulary, and over that a black gown, when they went abroad; but a white one, when they went to church.

*N. B. They were also called WHITE MONKS, from the colour of their habit.*



## APPENDIX.

When speaking of the Monastic Orders, we often apply the epithet *jolly*, or *convivial*, to the Holy Brethren; but, if we attend to their own account of the method of passing their time, we shall find that they had little leisure for such relaxation:

"I must rise," says he, "at midnight to go to *matins*, which continue two hours and an half. After which I return to my cell, to see if I can get a little rest. About an hour or two after I am fain to rise again, to go and mediate, and sing that which they call *prime*. This done, we are sent to work in a garden, to work and delve for near two hours more; after which we must go to sing the *terce* and *high mass*. This done, we go to dinner, which is followed with [half] an hour of recreation. The rest of the day is taken up in going three times more to the church, there to sing the *verspers*, *nones*, and *compline*; so that we can never have three quarters of an hour together to our selves," [to study].

*Desiderata Curiosa.*

M. B. They were also called White Monks, from the colour of their habit.

# APPENDIX.

## THE CHARTER OF

WILLIAM EARL MARESCHAL,  
THE YOUNGER,

IN CONFIRMATION OF

THE FOUNDATION

OF THE

ABBY OF TYNTERNE.

TRANSLATION.

[THE ORIGINAL IS IN LATIN.]

**W**ILLIAM, MARESCHAL OF ENGLAND, EARL OF  
PEMBROKE, to all his French, English, Welch, and Irish  
friends, bailiffs, and adherents, Health in the Lord.

*Know all of you, That We, in the sight of God, and  
for the health of our own soul, and for the souls of  
happy memory of Walter, son of Richard, son of Gilbert,  
Strongbowe, my ancestor: and of William Mareschal my  
father,*

father, and Isabella my mother, and of the souls of my ancestors, heirs, and successors, have granted, and by my present Charter confirmed, to God and to the Church of *Saint Mary de Tynterne*, to the Abbot and Monks, and their successors, serving God there, for free, pure, and perpetual alms, all lands, and possessions, and liberties, and free-customs, underwritten, which they have of the donations of our ancestors, or other founders or benefactors, or of our gift, namely :

The whole circumfere[n]ce, or quickset hedge, of *Porthcasceck*, and the water which is called *Angidy*, and from *Angidy* by *Waya*, as far as the grove of the fee-farm *Porthskywet*; and on the other side, the covert of the Grove as far as the valley which descends to the land of *Pentir*, and so from the valley, through or over the mountain, as far as the fountain *Achur*, and so to *Angidy*. And the fishery of *Walwere*, *Halfwere*, *Badingwere*, with all its appurtenances, and the whole domain of *Wlaveston*, with the advowson of the church, and with all its liberties and appurtenances, in houses, shrubberies, woods, plains, pastures, meadows, pasturage, warrens, fisheries, [glisenus] waters, wrecks, weys, lakes, mills, and whatsoever they have in fee of *Tudeham*, of fisheries, lands, woods, waters, tenants, and rents, in the farm of *Tudeham*; and the liberty of fishing in my whole domain in *Severne*, and of making ponds opposite the territory of the said Abbot and Monks, from the land of *Averdeston* as far as *Waldingespull*, and for all their tenants in our chase pasturage of their cattle, and for their rusticks fewel, from *Ascaurewe*, as far as *Brawere*, without any let or impediment of us, our heirs, or assignees, for ever.

And



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And the whole land of *Modergat*, with all its appurtenances, and the pasturage of all their cattle every where in our chase of *Tudeham*, and of the land in the above mentioned chase, to marl or meliorate the land of the said Monks; and of the underwood in the said chase, whatever shall be necessary for fuel, and to mend and plant hedges, and for other necessary uses of the farm: And *Rivham*, with one pool from *Londonere*, as far as *Lynocre*: And *Brocwere*, with all its liberties, meadows, pastures, and other conveniences in our chase; and whatever they have in *Lanchalt*, and one pool which is called *Wayfers*, with the meadow on one side; and the fishery of *Badingwore*, *Halswore*, *Walswore*, *Astandwore*, *Plumwore*, and a moiety of *Aswore*, with all its liberties, appurtenances, and pools, and whatever shall be necessary to the said fisheries, to put in and to build in our chase; and may it be lawful for them of all their fisheries to do, and to direct, as they may find it conducive to their interest, without any hinderance to us, our heirs, or assignees, or bailiffs for the time being: And the farm of ground cleared for tillage, with the farm house of *Porcassek*, and with all the woods, tenements, and tenants, and their appurtenances: And the ferry of *Betteseyo*, free for themselves, their servants, and cattle.

And in the Moor of *Magor* all the land at it is divided by the ditches, and sunk fence, and in the said ditch whatever they shall be pleased to make, and to turn the course of the water any way, either inwardly or outwardly, as they shall find it most conducive to their advantage, without any hinderance of us, our heirs, or assignees, or of any others, for ever. And all lands and possessions, which they have

in

# APPENDIX.

in the said Moor, within my domain, together with the tenements, tenants, and their rents in *Magor*, and the pool *Woudy*, and *Rodewey*, and for all their tenants free toll wherever they shall be pleased to go, without any hinderance, with the consent of the Abbot and Convent. And all meadows and tenements in my domain, with free ingress and egress, and with all their liberties, and the liberty of fishing in the *Severne*, and of making ponds, wherever they shall choose; and full pasture for any sort of animals in *La Grenemore*, and elsewhere in our domain, without any impediment; and *Marthirgerin*, and whatever belongs to *Marthirgerye*, in the church, in wood, plain, together with lands, tenements, tenants, rents and all liberties thereunto belonging; and in *Scinioc* four and twenty acres of meadow in the Moor, and the meadow which Robert de St. Briget held in the Moor of *Magor*: and whatsoever they have in *Pentiry*, and two acres in my garden of *Magor*, namely, the two last, towards the west: and my whole toll and that of my subjects of *Pentiry*, *Porcassek*, *Tinterne*, and *Landirogods*, to their mill of *Angidy*: and whatever they shall be pleased of that water to make and divert to their advantage: and the farm of *Rogereston*, together with the lands, tenements, and all its liberties: and whatever they have in *Landreston*, *Saint Wormet*, *Howyk*, *Saint Aruns*, with *Cophill*, *Bernardeswoode*, *Bernetties*, with their appurtenances: and whatever they have within the borough *Strugull*, *Trillek*, and *Usk*, in houses, rents, tenements, and tenants, with all their liberties: *Pencerck*, and *Henefoth*, with all woods, lands, and appurtenances, thereunto belonging.

We have granted and confirmed for ourselves, our heirs, and assignees aforesaid, to the Abbot and Monks, and their successors,



# APPENDIX.

successors, all manner of forfeits, redemptions, fines, and amercements, of their own subjects, tenants, and servants, touching us, our heirs, and assignees, in our courts, hundreds, shires, courts baron, and Wodespedres, within and without the borough, as often as, and in whatsoever manner they shall happen, upon whatever occasion they shall arise, and under whatever name they may be rated, and that the aforesaid Abby of Tynterne, together with all its woods, lands, and tenements, be without the Forest, and altogether without the regard or jurisdiction of the forester.

And the Abbot, and Monks themselves, and their successors, and all their tenants, be free and quiet from all vexation whatever of all bailiffs, and foresters, and servants of the land, concerning fodder and *kyllw*, and from all other exactions which foresters, and other bailiffs, or servants of the land, are wont to exact: that they be free from all complaints, occasions, customs, and from all servile work and secular exaction: and that the Abbot and Monks themselves and their successors, goods, subjects, servants, and possessions, be free from toll, and from any other things from which toll may be exacted, within and without the borough, in all places: and from the suit and service of courts, hundreds, assizes, and shires, and summonses, and from all citements, pleadings, complaints, county processes, and from *Murage*, *Pontage*, *Panniage*, *Paviage*, *Passage*, *Carriage*, *Tallage*, *Pisceage*, and from *Blodewyte*, *Fineyrie*, *Hengwyte*, *Fleminiswyte*, and from murder, and robberies.

We grant moreover, and confirm for ourselves, and our heirs and assignees aforesaid, to the Abbot and Monks and their



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their successors, to have and to hold all the above mentioned lands and woods, fisheries, tenements, and all their liberties and free customs, churches and chapels, together with all their appurtenances, with *Soke* and *Sake*, *Thor* and *Theam*, *Infangenethef*, and whatsoever else our ancestors or any other founders and benefactors have, out of pious devotion, bequeathed to them, or they themselves have acquired well and peaceably, freely, quietly, fully and entirely, in woods, plains, meadows, pastures, waters, mills, wrecks, lakes, warrens, *weyse*, [*mariscis*] fisheries, [*gilleries*] farms, shrubberies, chases, roads, paths, within and without the borough, wheresoever in our domain, without any restraint or impediment of us, our heirs or assignees, for a pure and perpetual alms for ever; and through all my forests of *Wales*, from *Way* as far as *Uk*, they may have free pasturage for all their cattle, and pannage, and whatever they shall think necessary for fuel, and for building to the farms, and tenements of the Abby: and quarry stone for building, without inspection of the foresters, or let or impediment of us, our heirs or assignees, or bailiffs for the time being: and may it be lawful for the Abbot, Monks, and their successors, of all their own woods, to give, sell, assart, plant, trench, inclose against all animals, and to make and ordain to their own advantage, the pannage, herbage, and all other profits from them; and to attach offenders in the said woods and tenements, and to amend them in their own courts, and to plead on all kinds of trials and complaints, without any hinderance whatever. Nor shall the Abbot, Monks, or their successors, be impleaded for outlawry, if any one of their family shall offend in our hunting or venison.

Item,

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Item,—for the souls of happy memory of William Mareschal my father, and Isabella my mother, and Gilbert and Richard Strongbowe; and for the health of my own soul, the souls of my ancestors and heirs, we have given, granted, and by this our present Charter confirmed, to God and the Church of Tynterne, to the Abbot and Monks and their successors serving God there, for free, pure, and perpetual alms, all the pasture and arable land of *Trillek*, which the said Monks have had from the donations of the said Gilbert Strongbowe, and Richard my grandfather, by the bounds under-mentioned, namely, by the way which leads from *Monimutta*, by *Spinta*, on one side, and the *Old Chapel* on the other, directly towards *Strugull*, as far as *Nanilinat*, under black stream, ascending directly to the summit of the mountain, and the circuit between *Wenhalt* and *Kilvechyn*, and so by the circuit of *Kilvechyn* directly descending as far as the brook which is called *Angidy*, and so by *Angidy* and the warren ascending, and so by the land of the Welch on one side *Angidy* to the valley which is called *Gover-Pantegoylin*; and from the Fountain as far as the top of the mountain; and so by the top of the mountain as far as the road which leads towards *Usk*, near the Church of *St. Dionisius*, *Lanissan*; and so descending by the head of *Sapant* as far as the fountain which is called the head of *Angidy*; and so by *Angidy* as far as the brook which is called *Acanelth* or *Asser*; and so by the brook as far as the head of *Frimunkayrvechby* or *Blenaranelth*, and so by the lands of the men of *Trillek* as far as the road which leads to *Monimutta* towards *Strugull*: And within the aforesaid bounds to make warrens, and to raise, and establish mills, and to take and receive toll, without any let or impediment, and whatever in the land and ground



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ground they can make and order to their own advantage. And through all my forests, lands, and possessions, full pasture of all their cattle; and every where, within my whole domain, to make direct and broad roads, for their own convenience, without any hinderance of us, or our heirs, or assignees, or bailiffs for the time being.

We further will and grant for ourselves, our heirs and assignees, that the said Abbot and Monks and their successors may have and hold the aforesaid land, grounds, tenants and tenements aforesaid, with all liberties and free customs aforesaid, without any hinderance of us, our heirs or assignees, as freely and quietly as we and our ancestors have at any time had or holden the aforesaid land with its appurtenances, most freely, fully, or effectually, for free, pure, and perpetual alms. Item, for the health of my own soul, and for the souls of happy memory of William Mareschal my father, and of Isabella my mother, we have given and granted, and by this our present Charter confirmed, to God and the Church of *St. Mary de TYNTERNE*, to the Abbot and Monks and their successors, for free, pure, and perpetual alms, the whole land with the wood of *Pochlenny*, with all its appurtenances, within the bounds under written, namely, by the brook which is called *Aberwim* on one side, and so by a circuit as far as *Horston*, and so forward as far as *Fovemihen*, and so as far as the water of *Usk*, and so through the water of *Usk*, and in *Usk*, as far as the land of the Welch, and so ascending up the stream, by the Black Beech, directly by the territory of the Welch, as far as the water of *Aberthin*: And to fish in the whole water of *Usk*, with different instruments and nets; and a Moiety of one stream wherever they shall chuse to build and make pools, and to ordain whatever they shall find



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find conducive to their interests, opposite the land of the said Abbot and Monks, and within the bounds to make and order to their own advantage, the lands, woods, waters, pastures, with all the liberties and appurtenances thereunto belonging, without any let or impediment of us, our heirs, or assignees, or bailiffs for the time being, without any hinderance, for ever.

We further will and grant, and confirm for ourselves, our heirs, and assignees, that the said Abbot, Monks, and their successors, may have and hold all the aforesaid lands and tenements, together with all liberties and free customs aforesaid, without any hinderance of us, our heirs, and assignees, as freely and quietly, as we and our predecessors have had and holden the aforesaid liberties at any time, more fully, freely, and effectually, for free, pure, and perpetual alms, and as freely as any alms can be given or holden together, without danger to us, our heirs, and assignees, bailiffs, or ministers, for ever; only retaining Pontfongenethef for myself.

But if any one, at present or in future, shall commence a suit concerning any of those things which I have given, granted, and confirmed to the said Abby, the Monks shall not be bound to answer it, but it shall belong to me and to my heirs to satisfy the complainants, by exchange, or by any other reasonable method, and to warrant and secure to the Monks whatever I have granted them: I therefore strictly forbid, upon my penal forfeit, namely, of twenty marks, that any one maliciously vex, molest, or in any way disturb them, their servants, affairs, possessions, or liberties;

†

which

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which if any one shall presume to do, in despite to God and myself, in like manner let him know, that he shall have incurred the before mentioned forfeiture: but whosoever shall promote or maintain the place itself, and alms of us and our predecessors assigned thereto, with the blessing of God and myself let them receive eternal reward. And under this form, we will, warrant, secure and defend, against all men, all things aforesaid, for ourselves, our heirs, and assignees aforesaid, to the Abbot and Monks, and their successors, for ever. In testimony of which, we have caused this our present Charter and Confirmation to be authenticated by the impression of our seal.

### WITNESS,

Sir William Gross, the Elder.

Sir Hammond Gross.

Sir Radolf Fitz Richard.

Sir Robert de Mora.

Sir Philip Deneband.

Nicholas de St. Briget.

Sir Robert Fitz Pagan.

Sir William de Darnesford.

Mast. William, of Ch.[rist] Ch.[urch] \*

then Steward of Lower Wentia.

And other Knights.

Given at STRUGULL, the twenty-second day of March, in the seventh year of the reign of King HENRY [III.] the son of King JOHN [1223]. —Which, to the present year 1800, is five hundred and seventy-seven years ago.

\* Near Caerleon, in this county.

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THE  
**CHARTER**  
OF  
**ROGER LE BIGOD,**  
**EARL OF NORFOLK,**  
TO  
**TINTERN ABBEY.**

---

TRANSLATION.

[THE ORIGINAL IS IN LATIN.]

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**R**OGER LE BIGOD, earl of Norfolk and marshal of England, health in the Lord. Be it known to your Community, that I, in the sight of God, and for the health of my soul, and of the souls of my ancestors and heirs, have granted and confirmed to God and the Church of ST. MARY DE TYNTERN, to the Abbot and Monks, and their successors, serving God there, for a free, pure, and perpetual alms, all the lands and possessions, liberties, and free-customs under written, which they hold by the donation of  
my



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my ancestors, and other founders or benefactors, or by my gift :—that is to say, the whole boundary of quickset of PORCASSEK, and on the other side the covert of Grove, with all their appurtenances in wood and plain; and whatever they hold in PENTIRY, of tenements, lands, rents, woods, and plains, with other their liberties; and the whole territory of MODISGAT, with all its appurtenances, namely, with the pasture of sheep, and other their cattle, every where in our Chace of TUDENHAM; and of the underwood in the said Chace, whatever shall be necessary for them to burn, and make their fences, &c.

## WITNESS.

Sir John le Bigod, my Brother,

Sir John le Bigod, de Stockton,

Nicholas de Kingeston, KNIGHTS.

Elias de Aylbreton, then my Steward of Strugall.

Philip de More.

Roger de St. Mawr.

William de Dinham.

Andrew de Beachamp,—and others.

Given at MONDSOAT, the fourth day of August, in the year of our Lord 1301. [29th Edward I.] Which, to the present year 1800, is 499 years ago.

# HISTORY

## OF THE

# MONASTERIES

## IN ENGLAND,

FROM THEIR FIRST ESTABLISHMENT TILL THEIR DISSOLUTION,

IN THE REIGN OF KING HENRY VIII. 1536, 1537.

**T**HE origin of monks in England may be dated from the first plantation of Christianity therein, if we may give any credit to a very learned gentleman who tells us, "That it is probable that some of the Druids having been converted from the Pagan religion, whereof they were the priests, became our first Monks; being thereunto much inclined, by the severity of their former discipline." See Sir George M Kenzie in his defence of the royal line of Scotland, p. 13.

Upon the conversion of the Pagan Saxons, who then dominated over the largest province of Britain, since called England, monasteries were founded in all parts where Christianity had any footing. Thus St. Augustine and his followers erected monasteries in Kent, and the Scottish bishops and monks propagated the Christian faith, after the same way, among the Northumbrians.

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At the CONQUEST, monasteries had a deep share in the afflictions of the conquered nation. Some of the best of their manors were sacrilegiously taken away, their treasuries were rifled, and their liberties infringed by the insulting Normans. However, that same conqueror built and endowed the monasteries of Battel in Sussex, Selby in Yorkshire, Hitchinbroke in Huntingdonshire, Frampton in Dorsetshire, Paunsfeld in Essex, Derehurst in Gloucestershire, Andover in Hampshire, and Steyning in Sussex.

King WILLIAM RUFUS succeeded next; heir to the vices, not the virtues of his father. He miserably oppressed the religious, seized upon the revenues of the vacant abbeys and bishoprics, and would never let them be filled without some simoniacal bargain.

He built only the small priories of Armethwait in Cumberland, and St. Nicholas in Exeter.

King HENRY I. is recorded to have been a very pious and good prince, an encourager of learning and piety, and one that had a great esteem for the church and all religious persons. His founding nine or ten monasteries confirms the truth of this character, and above 100 were founded in his time. King STEPHEN was virtuous, religious, and liberal, and after the wars between him and MAUD the Empress were ended, a great builder of religious houses. The troubles the kingdom was, for a great part of his reign, embroiled in, could not restrain the piety and charity of the English from building religious houses to the number of 86, one college, two preceptories, and three alien priories. King HENRY II. was very obliging to the clergy, particularly after the murder of St. THOMAS BECKET of Canterbury. He founded the first house of the Carthusians in England, viz. Witham in Somersetshire, and seven others; and in his time were founded 70 monasteries, three collegiate churches, six preceptories and alien priories, and almost twenty Cistercian abbeys. In the time of King RICHARD I. the money designed for pious uses being expended in the wars against the Saracens, and for the ransom of that King, there were but 18 monasteries built, and not one by the king. King JOHN, tho' prejudiced against the ecclesiastics, yet he founded one abbey, one nunnery, and one alien priory, and in his time were built 35 monasteries, and one preceptory. In king HENRY III's long reign, 32 monasteries, but the king himself founded only one cell of Gilbertines.

King



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King EDWARD I. built the stately abbey of Vale Royal in Cheshire, and in his time were founded only nine monasteries, one preceptory, and nine colleges; for in his reign the statute of Mortmain passed, by which it was not allowed to any religious person to enter upon any fees, either to buy them, or to receive them as the gift of others, without licence of the chief lords, upon pain of forfeiture. Under king EDWARD II. the knights templers were suppressed, and only four monasteries founded. Under king EDWARD III. 10 monasteries and 17 colleges; and he himself founded one nunnery, and the colleges of St. George at Windsor, and St. Stephen at Westminster. In the reign of king RICHARD II. only two or three monasteries of Carthusians were built, and 10 or 11 colleges.

King HENRY IV. built the college of Battlefield in Shropshire, and only two or three colleges, and one Carthusian monastery were built in his time. In the reign of king HENRY V. six colleges and three monasteries; these by the king himself. Under king HENRY VI. six colleges, besides Eaton by himself.

The wars between the houses of Lancaster and York ensuing, the foundations were few, and so in the reigns of king RICHARD III. and king HENRY VII.

In the 27th year of the reign of king HENRY VIII. all the lesser monasteries, not having the value of 200l. per annum, of which there were above 370, were dissolved, and all their lands, rents, houses, &c. with their stock of cattle, corn, &c. given to the king. In the 31st year of his reign, all the great abbeys, to the number of 645, had the same fate; and the 37th year, 90 colleges, 110 hospitals, and 2374 chantries and free chapels were granted, to supply the king's necessities; besides the houses, lands, and goods of the knights of St. John of Jerusalem, which were suppressed 32. HENRY VIII.

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### SIR WILLIAM DUGDALE'S ACCOUNT OF THE METHODS USED IN THE DISSOLUTION OF THE MONASTERIES. FROM HIS CELEBRATED "HISTORY OF WARWICKSHIRE."

"I find it left recorded by the commissioners that were employed to take surrender of the monasteries in this shire, anno 29 Henry VIII. That, after strict scrutiny, not only by the fame of the country, but by the examination of several persons, they found the nuns of Polesworth virtuous and religious women, and of good conversation. Nevertheless, it was not the strict and regular lives of these devout ladies, nor any thing that could be said in behalf of the monasteries, that could prevent their ruin then approaching, so great an aim had the king to make himself thereby glorious, and many others no less hopes to be enriched in a considerable manner. But to the end that such a change should not overwhelm those that might be active therein, in regard the people every where had no small esteem for these houses, for their devout and daily exercises in prayer, alms-deeds, hospitality, and the like, whereby not only the souls of their deceased ancestors had much benefit (as was then thought), but themselves, the poor, as also strangers and pilgrims, constant advantage, there wanted not the most subtil contrivances to effect this stupendous work, that (I think) any any age beheld; whereof, if it will not be thought impertinent, I presume to take here a short view.

"In order to effect their purposes, the plan adopted by cardinal Wolsey for founding his colleges in Oxford and Ipswich, was made a precedent, viz. the dissolving above 30 religious houses, mostly very small ones, by the license of the king and pope Clement VII. And that it might be the better carried on, Mr. Thomas Cromwell, who had been an old servant to the cardinal, and not a little active in that, was the chief person pitched upon to assist therein. For I look upon this business as not originally designed by the king, but by some principal, ambitious men of that age, who projected to themselves all worldly advantages imaginable, through that deluge of wealth which was like to flow amongst them by this hideous storm.

"First,



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First, therefore, having insinuated to the king matter of profit and honour, viz. profit by so vast an enlargement of his revenue, and honour in being able to maintain mighty armies to recover his right in France, as also to strengthen himself against the pope, whose supremacy he himself abolished, and make the firmer alliance with such princes as had done the like, did they procure Cranmer's advancement to the see of Canterbury, and more of the protestant clergy (as my authority terms them) to other bishoprics, and high places, to the end that the rest should not be able, in a full council, to carry any thing against their design; sending out preachers also, to persuade the people, that they should stand fast to the king, without fear of the pope's curse, or his dissolving their allegiance.

Next, that it might be the more plausibly carried on, care was taken so to represent the lives of the monks, nuns, canons, &c. to the world, as that the less regret might be at their ruin. To which purpose, T. Cromwell being constituted General Visitor, employed fundry persons who acted therein their parts accordingly, viz. Richard Layton, Thomas Legh, and William Petre, doctors of law, Dr. John London, dean of Wallingford, and others; by which they were to enquire into the government and behaviour of the religious of both sexes; which commissioners, the better to manage their design, gave encouragement to the monks, not only to accuse their governors, but to inform against each other; compelling them also to produce the charters and evidences of their lands, as also their plate and money, and to give an inventory thereof. And hereunto did they add certain injunctions from the king, containing most severe and strict rules; by means whereof, divers being found obnoxious to their censure, were expelled; and many discerning themselves not able to live free from some exception or advantage, that might be taken against them, desired to leave their habit.

Having by these visitors thus searched into their lives, which by a blackbook, containing a world of enormities, were represented in no small measure scandalous, to the end that the people might be better satisfied with their proceedings, it was thought convenient to suggest that the lesser houses, for want of good government, were chiefly guilty of these crimes laid to their charge; and so they did, as appears by the preamble of that act for their dissolution, made in 27 Henry VIII. which parliament, consisting for the most part of such members as were packed for the purpose, through private



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private interest no doubt, as is evident, by divers original letters of that time, many of the nobility, for the like respects also, favouring the design, assenting to the suppressing of all such houses as had been certified to be of less value than 200*l.* per annum, and giving them with their lands and revenues to the king: yet so as not only the religious persons therein should be committed to the great and honourable monasteries of this realm, where they might be compelled to live religiously for the reformation of their lives: wherein, thanks be to God, religion is well kept and observed, (as are the very words of that act); but that the possessions belonging to such houses should be converted to better uses, to the pleasure of Almighty God, and the honour and profit of the realm.

“ But how well the tenor thereof was pursued, we shall soon see; those specious pretences being made use of for no other purpose than by opening this gap, to make way for the total ruin of the greater houses, wherein it is by the said act acknowledged, that religion was so well observed. For no sooner were the monks, &c. turned out, and the houses demolished (that being it which was first thought requisite, lest some accidental change might conduce to their restitution), but care was taken to prefer such persons to the superiority in government, upon any vacancy of those greater houses, as might be instrumental to their surrender, by persuading with the convent to that purpose; whose activeness was such, that within the space of two years, several convents were wrought upon, and commissioners sent down to take them at their hands for the king's use; of which number I find, that besides the before specified doctors of law, there were 34 commissioners.

“ The truth is, that there was no omission of any endeavours to accomplish these surrenders; for so subtilly did the commissioners act their parts, as that after earnest solicitations with the abbots, and finding them backward, they first tempted them with promises of good pensions during life; whereby they found some forward enough to promote the work, as the abbot of Hales in Gloucestershire was, who had high commendations for it by the commissioners, as their letters to the visitor general do manifest. So likewise had the abbot of Ramsay, and the prior of Ely. Nay, some were so obsequious, that after they had wrought the surrender of their own houses, they were employed as commissioners to persuade with others, as the prior of Gisborn in Yorkshire for one. Neither were the courtiers inactive in driving on this work, as may be seen by the lord chancellor

Audley's

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Audley's employing a special agent to treat with the abbot of Athelney, and to offer him 100 marks per annum pension, in case he would surrender, which the abbot refused, insisting upon a greater sum; and the personal endeavours that he used with the abbot of St. Osith in Essex, as by his letter to the said visitor, wherein it is signified, that he had, by great sollicitation, prevailed with the said abbot; but withal insinuating his desire, that his place of lord chancellor being very chargeable, the king might be moved for an addition of some more profitable offices unto him. Nay, I find, that this great man, the lord chancellor, hunting eagerly after the abbey of Walden in Essex (out of the ruins whereof, that magnificent fabric, called Audley-Inn, was afterwards built), as an argument to obtain it, did, besides the extenuation of its worth, alledge, that he had in this world sustained great damage and infamy in his serving the king, which the grant of that should recompense.

" Amongst the particular arguments used by those averse to surrender, I find that the abbot of Feversham alledged, The antiquity of their monastery's foundation, viz. by king Stephen, whose body, with the bodies of the queen and prince, lay there interred, and for whom were used continual suffrages and commendations by prayers; yet it would not avail: for resolved they were to effect what they had begun, by one means or other, inasmuch as they procured the bishop of London to come to the nuns of Sion, with their confessor, to solicit them thereunto; who, after many persuasions, took it upon their consciences, that they ought to submit to the king's pleasure therein by God's law. But what could not be effected by such arguments and fair promises, which were not wanting nor unfilled, as appears by the large pensions that some active monks and canons had, in comparison of others, even to a fifth and sixth-fold proportion more than ordinary, was by terror and sleight dealing brought to pass: for under pretence of suffering dilapidations in the buildings, or negligent administration of their offices, as also for breaking the king's injunctions, they deprived some abbots, and then put others that were more pliant in their room.

" From others they took their convent seals, to the end they might not, by making leases, nor sale of their jewels, raise money, either for supply of their present wants, or payment of their debts, and so be necessitated to surrender. Nay, to some, as to the canons of Leicester, the commissioners threatened to charge them with adultery and other crimes, unless they



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they would submit. And doctor London told the nuns of Godstow, that because he found them obstinate, he would dissolve the house, by virtue of the king's commission, in spite of their teeth. And yet all was so managed, that the king was solicited to accept of them, not being willing to have it thought they were by terror moved thereunto, and special notice was taken of them as gave out that their surrender was by compulsion.

"Which courses, after so many, thro' under-hand corruption, that led the way, brought on others apace, as appears by their dates, which I have observed from the very instruments themselves; inasmuch that the rest stood amazed, not knowing which way to turn them. Some therefore thought fit to try whether money might save their houses from this dismal fate, so near at hand; the abbot of Peterborough offering 2500 marks to the king, and 300l. to the visitor general therein. Others with great constancy refused to be thus accessory in violating the donations of their pious founders; but these, as they were not many, so did they taste of no little severity; for touching the abbot of Fountains in Yorkshire, I find, that being charged by the commissioners for taking into his private hands some jewels belonging to that monastery, which they called theft and sacrilege, they pronounced him perjured, and so deposing him, extorted a private resignation. And it appears, that the monks of the Charter-house, in the suburbs of London, were committed to Newgate, where, with hard and barbarous usage, five of them died, and five more lay at the point of death, as the commissioners signified; but withal alledged, that the suppression of that house, being of so strict a rule, would occasion great scandal to their doings, forasmuch as it stood in the face of the world, infinite concourse coming from all parts to that populous city, and therefore desired it might be altered to some other use. And lastly, under the like pretence of robbing the church, wherewith the aforesaid abbot of Fountains was charged, the abbot of Glastonbury, with two of his monks, being condemned to death, was drawn from Wells upon a hurdle, then hanged upon the hill called the TOR, near Glastonbury, his head set upon the abbey gate, and his quarters disposed of to Wells, Bath, Ilchester, and Bridgewater. Nor did the abbots of Colchester and Reading fare much better, as they that consult the story of that time will find. And for further terror to the rest, some priors, and other ecclesiastics, who had spoken against the king's supremacy, were condemned as traitors, and put to death.

"All



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"All this being effected, but that it might not be thought it was done with a high hand, the king having protested that he would suppress none without consent of parliament,---a parliament was called April 28, 1539, to confirm these surrenders, so made, as hath been said; and there wanted not plausible insinuations to both houses for drawing on their consent with all smoothness; the nobility being promised large shares in the spoil, either by free gift from the king, easy purchases, or most advantageous exchanges; and many of the active gentry, advancements to honour, with increase of their estates--all which was accordingly done. And the better to satisfy the vulgar, it was represented to them, that by this deluge of wealth the kingdom should be strengthened with an army of 40,000 men; and that for the future they should never be charged with subsidies, fifteenths, loans, or common aids. By which means, the parliament ratifying the before specified surrender, the work became completed; for the more firm settling of which, a sudden course was taken to pull down and destroy the buildings as they had done before, at the dissolution of the smaller houses. Next, to dispense a great proportion of their lands among the nobility and gentry, as had been projected, which was accordingly done; the visitor general having told the king, "that the more that had interest in them, the more they would be irrecoverable."

"And lest any domestic stirs, by reason of this great and strange alteration, should arise, rumours were spread abroad that cardinal Pool laboured, with divers princes, to procure forces against this realm, and that an invasion was threatened; which seemed the more credible, because the truce concluded betwixt the emperor and the French king was generally known, and neither of them wanted a pretence to bring them over. And this was also seconded by a sudden journey of the king unto the sea coasts; unto divers parts whereof he had sent sundry nobles and expert persons to visit the ports and places of danger, who failed not, for their discharge upon all events, to affirm the peril in each place to be so great, as one would have thought every place had needed a fortification. Besides, he forthwith caused his navy to be in readiness, and musters to be taken over all the kingdom. All which preparations being made against a danger believed imminent, seemed so to excuse the suppression of the abbies, as that the people willing to save their own purses, began to suffer it easily, especially when they saw orders given for building the forts.

\* \*

" But

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one" But let us look a little upon the success; wherein I find, that the said visitor general, the grand actor in this tragical business, having contracted upon himself such an odium from the nobility, by reason of his low birth, although not long before made knight of the garter, Earl of Essex, and lord high chancellor of England, as also from the catholics, for having thus operated in the dissolution of Abbies, that before the end of the before specified Parliament, wherein that was ratified, which he had with so much industry brought to pass, the king not having any more use for him, gave way to the accusations of his enemies. Whereupon, being arrested by the DUKE of NORFOLK at the council table, when he least expected it, and committed to the Tower, he was condemned by the same parliament, for heresy and treason, unheard and little pitied; and on the 28th of July (four days after the parliament was dissolved), had his head cut off on Tower-hill.

"And as for the fruit which the people reaped, after all their hopes built upon those specious pretences which I have instanced, it was very little: for it is plain that subsidies from the clergy, and fifteenths of laymen's goods, were soon after exacted; and that in Edward VI's time, the Commons were constrained to supply the king's wants by a new invention, viz. sheep, cloths, goods, debts, &c. for three years; which tax grew so heavy, that the year following they prayed the king for a mitigation thereof. Nor is it a little observable, that, whilst the monasteries stood, there was no act for the relief of the poor; so amply did those houses give succour to them that were in want; whereas in the next age, (viz. 39 Elizabeth), no less than eleven bills were brought into the house of commons for that purpose.

NAMES



## NAMES OF THE OFFICERS

BELONGING TO THE

## MONASTERIES

WITH THE NATURE OF THE EMPLOYMENT ANNEXED TO THE DEPARTMENT.

**I**N every abbey the chief officer was the abbot or abbess, who presided in great pomp, was generally called Lord abbot, or Lady abbess, and had a kitchen and other offices distinct from the common ones of the society.

In every priory the chief officer was the prior or prioress, who had the same power in priories, as abbots and abbesses had in abbeys, but lived in a less splendid and expensive manner, though in some of the greater houses they were called Lord prior, and Lady prioress.

Next under the abbot, in every abbey, was the prior, who in the abbot's absence had the chief care of the house, and under him was the sub prior, and in great abbeys, the third, fourth, and even fifth prior, who had their respective shares in the government of the monks, &c. and were removable at the will of the abbot, as all the other obedientarii or officers were. In every priory, next under the prior, was the sub prior, who assisted the prior whilst present, and acted in his stead when absent.

The six greater officers in the monastery of Croyland (and perhaps in most others) were,

**I. MAGISTER OPERIS, or MASTER of the FABRIC**, who probably looked after the buildings, and took care to keep them in good repair.

**II. ELEEMOSYNARIUS, or the ALMONER**, who had the oversight of the alms of the house, (which were every day distributed at the gate to the poor) who divided the alms upon the founder's day, and at other obits and anniversaries, and in some places provided for the maintainance and education of the choristers

**III. PIT.**



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III. PITANTIARIUS, who had the care of the PIETANCIES which were allowances on particular occasions over and above the common provisions.

IV. SACRISTA, or the SEXTON, who took care of the vessels, books, and vestments, belonging to the church, looked after and accounted for the oblations at the great altar, and other altars and images in the church, and such legacies as were given either to the fabric or utensils; he likewise provided bread and wine for the sacrament, and took care of burying the dead.

V. CAMERARIUS, or the CHAMBERLAIN, who had the chief care of the dormitory, and provided beds and bedding for the monks, razors and towels for shaving them, and part of, if not all, their cloathing.

VI. CELLERARIUS, or the CELLARER, who was to procure provisions for the monks, and all strangers resorting to the convent, viz. all sorts of flesh, fish, fowl, wine, bread, corn, malt for their ale and beer, oatmeal, salt, &c. as likewise wood for firing, and all utensils for the kitchen.

BESIDES THESE, THERE WERE ALSO,

THESURARIUS, or the BURSAR, who received all the common rents and revenues of the monastery, and paid all the common expences.

PRECENTOR, or the CHAUNTER, who had the chief care of the choir service, and not only presided over the singing men, organist, and choristers, but provided books for them, paid them their salaries, and repaired the organs, he had also the custody of the seal, and kept the Liber Diurnalis, or Chapter book, and provided parchment and ink for the writers, and colours for the limners of books for the Library.

HOSTILIARIUS, or HOSPITILIARIUS, whose business it was to see strangers well entertained, and to provide firing, napkins, towels, and such like necessaries for them.

INFIRMARIUS, who had the care of the INFIRMARY, and of the sick monks who were carried thither, and was to provide them physic and all other necessaries whilst living, and to wash and prepare their bodies for burial when dead,

REFECTIONARIUS, who looked after the HALL, provided table cloths, napkins, towels, dishes, plates, spoons, and all other necessaries for it, even servants to wait and tend there; he had likewise the keeping of the cups, salts, ewers, and all the silver utensils whatsoever belonging to the house, except the church plate,

FURTHER

## APPENDIX.

### FURTHER INTERESTING PARTICULARS

#### RESPECTING THE

### MONASTERIES.

IN every great abbey there was a large room, called the **SCRIPTORIUM**, where several writers made it their whole business to transcribe books for the use of the library. They sometimes indeed wrote the leiger books of the house, and the missals and other books used in divine service; but they generally were upon other works, viz. The Fathers, Classics, Histories, &c. John Wethamsted, abbot of St. Albans, caused above eighty books to be thus transcribed during his abbacy. Fifty-eight were transcribed by the care of one abbot at Glastonbury; and so zealous were the monks in general for this work, that they often got lands given, and churches appropriated, for the carrying of it on.

In all the greater abbeys, there were also persons appointed to take notice of the principal occurrences of the kingdom, and at the end of every year to digest them into annals. In these records they particularly preserved the memories of their founders and benefactors, the years and days of their births and deaths, their marriages, children, and successors; so that recourse was sometimes had to them for proving persons ages, and genealogies; tho' it is to be feared that some of those pedigrees were drawn up from tradition only; and that in most of their accounts they were favourable to their friends, and severe upon their enemies. The constitutions of the clergy in their national and provincial synods, and (after the Conquest) even acts of parliament, were sent to the abbeys to be recorded; which leads us to mention the use and advantage of these religious houses.

For, first, the choicest records and treasures in the kingdom were preserved in them. An exemplification of the charter of liberties granted by king Henry I. was sent to some abbey in every county to be preserved. Charters and inquisitions relating to the county of Cornwall, were repositied in the priory of Bodmin; a great many rolls were lodged in the abbey of Leicester and priory of Kenilworth, till taken from thence by king Henry III. King Edward I. sent to the religious houses, to search for his title to

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the kingdom of Scotland, in their leigers and chronicles, as the most authentic records, for proof to his right to that crown.

When his sovereignty was acknowledged in Scotland, he sent letters to have it inserted in the chronicles of the abbey of Winchcomb, and the priory of Norwich, and probably of many other such like places. And when he decided the controversy relating to the crown of Scotland, between Robert Brus, and John Baliol, he wrote to the dean and chapter of St. Paul's, London, requiring them to enter into their chronicles the exemplification therewith sent of that decision.

The learned Mr. Selden hath his greatest evidences for the dominion of the narrow seas belonging to the king of Great-Britain, from monastic records.

The evidences and money of private families were oftentimes sent to these houses to be preserved: the seals of noblemen were deposited there upon their deaths: and even the king's money was sometimes lodged in them.

Secondly, They were schools of learning and education; for every convent had one person or more appointed for this purpose; and all the neighbours, that desired it, might have their children taught grammar and church music, without any expence to them. In the nunneries young women were taught to work, and to read English, and sometimes Latin also. So that not only the lower rank of people, who could not pay for their learning, but most of the noblemen's and gentlemen's daughters were educated in those places.

Thirdly, All the monasteries were in effect great hospitals, and most of them were obliged to relieve many poor people every day. They were likewise houses of entertainment for almost all travellers. Even the nobility and gentry, when they were upon the road, lodged at one religious house and dined at another, and seldom or never went to inns. In short, their hospitality was such, that in the priory of Norwich, one thousand five hundred quarters of malt, and above eight hundred quarters of wheat, and all other things in proportion, were generally spent every year.

Fourthly, The nobility and gentry provided not only for their old servants in these houses, by corrodies, but for their younger children and impoverished friends, by making them first monks and nuns; and in time priors and prioresses, abbots and abbesses.

Fifthly,



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Fifthly, They were of considerable advantage to the crown. 1. By the profits received by the death of one abbot or prior, to the election, or rather confirmation of another. 2. By great fines paid for the confirmation of their liberties. 3. By many corrodiés granted to old servants of the crown, and pensions to the king's clerks and chaplains, till they got preferment.

Sixthly, They were likewise of considerable advantage to the places where they had their sites, and estates: 1. By causing great resort to them, and getting grants of fairs and markets for them. 2. By freeing them from the forest laws. 3. By letting their lands at easy rates.

Lastly, They were great ornaments to the country: many of them were really noble buildings; and tho' not actually so grand and neat, yet perhaps as much admired in their times, as Chelsea and Greenwich Hospitals are now. Many of the abbey churches were equal, if not superior, to our present cathedrals; and they must have been as much an ornament to the country, and employed as many workmen in building and keeping them in repair, as noblemen's and gentlemen's seats do at this present day.

It is likewise observable, That when PRINTING was first brought into England, the monks were great promoters of that noble invention. William Caxton first practised the same in the abbey at Westminster; and afterwards it was likewise practised in the abbeys of St. Austin, at Canterbury, at St. Albans, and other monasteries in England.

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## OBJECTIONS

URGED AGAINST

### THE MONASTERIES, AND THEIR ORDERS.

THESE Regulars were very injurious to the Secular and Parochial clergy: 1. By taking many prebends and benefices. The abbots of Athelney, Michelney, and Becc Harlowin, had prebends in the cathedral church of Wells annexed to their abbotships. And in the metropolitical church of York, the prebend of Salton was annexed to the priory of Hexham, and the prebend of Bramham to the priory of Nostel. And so many other priors, and monks of all sorts, and even friers, got dispensations to hold prebends

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prebends and livings; that at or just before the Reformation, bishop Burnet saith, "They were every where possesse of the best church benefices." 2. By getting so many churches impropriated to them, and getting pensions out of many others. 3. By the many exemptions they got from the jurisdiction of the bishops, and from paying tithes.

These houses of monks and friers seem to have been injurious to the nation in general: 1. By depriving the public of so many hands as might have been very serviceable to it in proper employments. 2. By an unfair and ungenerous way of trading. 3. By their houses or churches being sanctuaries for all manner of offenders.

By the ancient laws of this realm, it was lawful for the donors of lands to religious and charitable uses, or their heirs, to resume the lands, if the rents and profits of them were not applied to the ends and uses they were given for.

The monks many times sold the lands and possessions which their founders and benefactors had charitably given them; and the laws which forbid it in general, allowed it in particular cases. They likewise sometimes gave away their lands to their relations.

The privilege of sanctuary in monasteries was often complained of in parliament, as protecting the most notorious offenders from justice, and encouraging all manner of villainy. From the attempts made against them in the reigns of king Henry IV. and king Henry V. it is evident, that the revenues of these houses had been long envied, and thought too great. And perhaps that small part of the alien priories, which had been given to the laity, might make them long for more.

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### AT THE DISSOLUTION OF THE MONASTERIES.

Some say, that nearly ten thousand persons were sent to seek their fortunes in the wide world, without any other allowance than forty shillings and a new gown to some few of them. Others say, that such of the Religious as desired to continue their profession, were allowed to go into the greater monasteries; and such as chose to go into the world, being priests, had every one the above-mentioned allowance; and that some of them, for their readiness to surrender, got small pensions for life.

FINIS.

